



In the name of Allah: the Compassionate, the Merciful

سورة يس

YA SIN

Name

The Surah takes its name from the two letters of the alphabet with which it begins.

Period of Revelation

A study of the style shows that it was either sent down during the last stage of the middle Makkan period, or it is one of those Surahs, which were sent down during the last stage of the Holy Prophet's stay at Makkah.

Subject Matter and Theme

The object of the discourse is to warn the Quraish of the consequences of not believing in the Prophethood of Muhammad (may Allah's peace and blessings be upon him) and of resisting and opposing it with tyranny, ridicule and mockery. The aspect of the warning is dominant and conspicuous although along with repeatedly giving the warnings, arguments also have been given for the correct understanding by the people.

Arguments have been given for three things: (1) For *Tauhid*, from the signs of the universe and from common sense; (2) for the Hereafter, from the signs of the universe, from common sense and from man's own existence itself; and (3) for the Prophethood of the Prophet Muhammad, from the fact that he was facing all kinds of hardships in the preaching of his message without any selfish motive, and from this that whatever he was inviting the people to was rational and reasonable, accepting which was in the people's own interest.

On the strength of these arguments, themes of reprobation, reproof and warning have been presented repeatedly in a highly forceful manner, so that hearts are shaken up and those which have any capacity for accepting the truth left in them should not remain unmoved.

Imam Ahmad, Abu Daud, Nasai, Ibn Majah and Tabarani have related on the authority of Hadrat Ma'qil bin Yasar that the Holy Prophet said: "Surah Ya Sin is the heart of the Qur'an." This is similar to describing the Surah Al Fatiha as the *Umm al Qur'an* (the essence or core of the Qur'an), because Al Fatiha contains the sum and substance of the teaching of the whole Quran. The Surah Ya Sin has been called the throbbing heart of the Qur'an because it presents the message of the Qur'an in a most forceful manner, which breaks the inertness and stirs the spirit of man to action.

Again Imam Ahmad, Abu Da'ud and Ibn Majah have related from the same Ma'qil bin Yasar that the Holy Prophet said: "Recite Surah Ya Sin to the dying ones among you." The object is not only to revive and refresh the whole Islamic creed in the mind of the dying person but also bring before him, in particular, a complete picture of the Hereafter so that he may know what stages he would have to pass through after crossing the stage of this worldly life. In view of this, it would be desirable that along with the recitation of the Surah Ya Sin its translation also is made for the benefit of the person who does not know Arabic so that the purpose of the admonition is duly fulfilled.

The Holy Quran

Ya Seen

Sura # 36 – 83 Verses - Makkah

سورة يس

يس ﴿1﴾

Ya-Sin

يس

Translit	Yā -Sīn
AhmedAli	يس
Jalandhry	يس
YusufAli	Ya Sin.
M.Khan	Yâ-Sîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]
Pickthal	Ya Sin.
Shakir	Ya Seen.

وَالْقُرْآنِ الْحَكِيمِ ﴿2﴾

Full of wisdom

الْحَكِيمِ

By the Quran

وَالْقُرْآنِ

Translit	Wa Al-Qur'āni Al-Ĥakīmī
AhmedAli	قرآن حکمت والے کی قسم ہے
Jalandhry	قسم ہے قرآن کی جو حکمت سے بھرا ہوا ہے
YusufAli	By the Qur'an, full of Wisdom—
M.Khan	By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs),
Pickthal	By the wise Qur'an,
Shakir	I swear by the Quran full of wisdom

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿3﴾

The Messengers

الْمُرْسَلِينَ

(are) one of

لَمِنَ

Truly you

إِنَّكَ

Translit	'Innaka Lamina Al-Mursālīna
AhmedAli	بے شک آپ رسولوں میں سے ہیں
Jalandhry	اے محمد (صلی اللہ علیہ وسلم) بے شک تم پیغمبروں میں سے ہو
YusufAli	Thou art indeed one of the messengers.
M.Khan	Truly, you (O Muhammad SAW) are one of the Messengers,
Pickthal	Lo! thou art of those sent
Shakir	Most surely you are one of the messengers

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عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿4﴾

Straight	مُسْتَقِيمٍ	Path	صِرَاطٍ	On	عَلَى
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Translit	'Alá Širāṭin Mustaqīmīn				
AhmedAli	سیدھے راستے پر				
Jalandhry	سیدھے راستے پر				
YusufAli	On a Straight Way.				
M.Khan	On the Straight Path (i.e. on Allāh's religion of Islāmīc Monotheism).				
Pickthal	On a straight path,				
Shakir	On a right way.				

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿5﴾

The Most Merciful	الرَّحِيمِ	The All-Mighty	الْعَزِيزِ	This is sent down by	تَنْزِيلَ
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Translit	Tanzīla Al-`Azīzi Ar-Rahīmī				
AhmedAli	غالب رحمت والے کا اتارا ہوا ہے				
Jalandhry	یہ نازل ہے (غالب) اور مہربان نے نازل کیا ہے				
YusufAli	It is a Revelation sent down by (Him) the Exalted in Might, Most Merciful.				
M.Khan	(This is a Revelation) sent down by the All-Mighty, the Most Merciful,				
Pickthal	A revelation of the Mighty, the Merciful,				
Shakir	A revelation of the Mighty, the Merciful.				

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿6﴾

Not	مَا	A people	قَوْمًا	To warn	لِتُنذِرَ
So they	فَهُمْ	Their forefathers	آبَاؤُهُمْ	Were warned	أُنذِرَ
				(are) heedless	غَافِلُونَ

Translit	Litundhira Qawmāan Mā 'Undhira 'Ābā'uuhum Fahum Ghāfilūna				
AhmedAli	تاکہ آپ اس قوم کو ڈرائیں جن کے باپ دادا نہیں ڈرائے گئے سو وہ غافل ہیں				
Jalandhry	تاکہ تم ان لوگوں کو جن کے باپ دادا کو متنبہ نہیں کیا گیا تھا متنبہ کر دو وہ غفلت میں پڑے ہوئے ہیں				
YusufAli	In order that thou mayest warn a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah).				
M.Khan	In order that you may warn a people whose forefathers were not warned, so they are heedless.				
Pickthal	That thou mayest warn a folk whose fathers were not warned, so they are heedless.				
Shakir	That you may warn a people whose fathers were not warned, so they are heedless.				

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿7﴾

The Word	الْقَوْلُ	Has proved true	حَقَّ	Indeed	لَقَدْ
So they	فَهُمْ	Most (of) them	أَكْثَرِهِمْ	Against	عَلَى
		Will believe	يُؤْمِنُونَ	Not	لَا

Translit	Laqad Haqqa Al-Qawlu `Alá 'Aktharihim Fahum Lā Yu'uminūna				
AhmedAli	ان میں سے اکثر پر خدا کا فرمان پورا ہو چکا ہے پس وہ ایمان نہیں لائیں گے				
Jalandhry	ان میں سے اکثر پر (خدا کی) بات پوری ہو چکی ہے سو وہ ایمان نہیں لائیں گے				
YusufAli	The Word is proved true against the greater part of them; for they do not believe.				
M.Khan	Indeed the Word (of punishment) has proved true against most of them, so they will not believe.				
Pickthal	Already hath the word proved true of most of them, for they believe not.				
Shakir	Certainly the word has proved true of most of them, so they do not believe.				

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿8﴾

On	فِي	Has put	جَعَلْنَا	Verily We	إِنَّا
So these	فَهِیَ	Iron collars	أَغْلَالًا	Their necks	أَعْنَاقِهِمْ
So that they	فَهُمْ	The chins	الْأَذْقَانِ	Up to	إِلَى
				(are) made stiff-reached	مُقْمَحُونَ

Translit	'Innā Ja `alnā Fī 'A `nāqihim 'Aghlālān Fahiya 'Ilā Al-'Adhqāni Fahum Muqmahūna				
AhmedAli	بے شک ہم نے ان کی گردنوں میں طوق ڈال دیے ہیں پس وہ ٹھوڑیوں تک میں سو وہ اوپر کو سر اٹھائے ہوئے ہیں				
Jalandhry	ہم نے ان کی گردنوں میں طوق ڈال رکھے ہیں اور وہ ٹھوڑیوں تک (پہننے ہوئے ہیں) تو ان کے سر اُل رہے ہیں				
YusufAli	We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see).				
M.Khan	Verily! We have put on their necks iron collars reaching to the chins, so that their heads are raised up.				
Pickthal	Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.				
Shakir	Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.				

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿9﴾

In front of them	بَيْنَ أَيْدِيهِمْ	From	مِنْ	And We have put	وَجَعَلْنَا
Behind them	خَلْفِهِمْ	And from	وَمِنْ	A barrier	سَدًّا
So they	فَهُمْ	So We have covered them up	فَأَغْشَيْنَاهُمْ	a barrier	سَدًّا

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		see	يُبْصِرُونَ	Cannot	لَا
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Translit	Wa Ja`alnā Min Bayni 'Aydihim Saddāan Wa Min Khalfihim Saddāan Fa'aghshaynāhumFahum Lā Yubṣirūna
AhmedAli	اور ہم نے ان کے سامنے ایک دیوار بنا دی ہے اور ان کے پیچھے بھی ایک دیوار ہے پھر ہم نے انہیں ڈھانک دیا ہے کہ وہ دیکھ نہیں سکتے
Jalandhry	اور ہم نے ان کے آگے بھی دیوار بنا دی اور ان کے پیچھے بھی۔ پھر ان پر پردہ ڈال دیا تو یہ دیکھ نہیں سکتے
YusufAli	And We have put a bar in front of them and a bar behind them, and further We have covered them up; so that they cannot see.
M.Khan	And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.
Pickthal	And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.
Shakir	And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.

وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿10﴾

Whether you warn them	أَأَنْذَرْتَهُمْ	To them	عَلَيْهِمْ	And it is the same	وَسَوَاءٌ
You warn them	تُنْذِرْهُمْ	Not	لَمْ	Or	أَمْ
		They will believe	يُؤْمِنُونَ	Not	لَا

Translit	Wa Sawā'un `Alayhim 'A'andhartahum 'Am Lam Tundhirhum Lā Yu'uminūna
AhmedAli	اور ان پر برابر ہے کیا آپ ان کو ڈرائیں یا نہ ڈرائیں وہ ایمان نہیں لائیں گے
Jalandhry	اور تم ان کو نصیحت کرو یا نہ کرو ان کے لئے برابر ہے وہ ایمان نہیں لانے کے
YusufAli	The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.
M.Khan	It is the same to them whether you warn them or you warn them not, they will not believe.
Pickthal	Whether thou warn them or thou warn them not, it is alike for them, for they believe not.
Shakir	And it is alike to them whether you warn them or warn them not: they do not believe.

إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿11﴾

Him who	مَنِ	Can warn	تُنْذِرُ	You only	إِنَّمَا
And fear	وَخَشِيَ	The Reminder	الذِّكْرَ	Follow	اتَّبَعَ
So give him good news	فَبَشِّرْهُ	Unseen	بِالْغَيْبِ ۖ	The Most Gracious	الرَّحْمَنَ
generous	كَرِيمٍ	And a reward	وَأَجْرٍ	Of forgiveness	بِمَغْفِرَةٍ

Translit	'Innamā Tundhiru Mani Attaba`a Adh-Dhikra Wa Khashiya Ar-Raḥmana Bil-Ghaybi Fabashshirhu Bimaghfiratin Wa 'Ajrīn Karīmīn
AhmedAli	بے شک آپ اسی کو ڈرا سکتے ہیں جو نصیحت کی پیروی کرے اور بن دیکھے رحمان سے ڈرے پس خوشخبری دے دو اس کو بخشش اور اجر کی جو عزت والا ہے

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Jalandhry	تم تو صرف اس شخص کو نصیحت کر سکتے ہو، جو نصیحت کی پیروی کرے اور خدا سے غائبانہ ڈرے سو اس کو مغفرت اور بڑے ثواب کی بشارت سنا دو
YusufAli	Thou canst but admonish: such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore good tidings, of Forgiveness and a Reward most generous.
M.Khan	You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).
Pickthal	Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward.
Shakir	You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

﴿12﴾

Give life	نُحْيِي	We	نَحْنُ	Verily	إِنَّا
That which	مَا	And We record	وَنَكْتُبُ	(to) the dead	الْمَوْتَىٰ
And every	وَكُلَّ	And their traces	وَآثَارَهُمْ ۚ	They send before	قَدَّمُوا
In	فِي	We have recorded	أَحْصَيْنَاهُ	Thing	شَيْءٍ
		A clear	مُبِينٍ	A Book	إِمَامٍ

Translit	'Innā Nahnu Nuhyī Al-Mawtā Wa Naktubu Mā Qaddamū Wa 'Āthārahū Wa Kulla Shay'in 'Ĥṣaynāhu Fī 'Imāmin Mubīnin
AhmedAli	بے شک ہم ہی مردوں کو زندہ کریں گے اور جو انہوں نے آگے بھیجا اور جو پیچھے چھوڑا اس کو لکھتے ہیں اور ہم نے ہر چیز کو کتاب واضح (لوح محفوظ) میں محفوظ کر رکھا ہے
Jalandhry	بے شک ہم مردوں کو زندہ کریں گے اور جو کچھ وہ آگے بھیج چکے اور (جو) ان کے نشان پیچھے رہ گئے ہم ان کو قلمبند کر لیتے ہیں۔ اور ہر چیز کو ہم نے کتاب روشن (یعنی لوح محفوظ) میں لکھ رکھا ہے۔
YusufAli	Verily We shall give life to the dead, and We record that which they sent before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).
M.Khan	Verily, We give life to the dead, and We record that which they send before (them), and their traces[1] and all things We have recorded with numbers (as a record) in a Clear Book.
Pickthal	Lo! We it is Who bring the dead to life. We record that which they send before (them), and their footprints. And all things We have kept in a clear Register.
Shakir	Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿13﴾

A simiitude	مَثَلًا	To them	لَهُمْ	And put forward	وَاضْرِبْ
When	إِذْ	(Of) the town	الْقَرْيَةِ	The dwellers	أَصْحَابَ

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سورة يس

		messengers	الْمُرْسَلُونَ	(there) came to them	جَاءَهَا
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Translit	Wa Adrib Lahum Mathalāan 'Aṣḥāba Al-Qaryati 'Idh Jā'ahā Al-Mursalūna
AhmedAli	اور ان سے بستی والوں کا مال مثال کے طور پر بیان کر جب کہ ان کے پاس رسول آئے
Jalandhry	اور ان سے گاؤں والوں کا قصہ بیان کرو جب ان کے پاس پیغمبر آئے
YusufAli	Set forth to them by way of a parable, the (story of) the Companions of the City. Behold, there came messengers to it.
M.Khan	And put forward to them a similitude; the (story of the) dwellers of the town, [It is said that the town was Antioch (Antakiya)], when there came Messengers to them.
Pickthal	Coin for them a similitude: The people of the city when those sent (from Allah) came unto them;
Shakir	And set out to them an example of the people of the town, when the messengers came to it.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

To them	إِلَيْهِمُ	We sent	أَرْسَلْنَا	When	إِذْ
So We reinforced them	فَعَزَّزْنَا	They denied them both	فَكَذَّبُوهُمَا	Two Messengers	اِثْنَيْنِ
Verily We	إِنَّا	And they said	فَقَالُوا	With a third	بِثَالِثٍ
		Have been sent as Messengers	مُرْسَلُونَ	To you	إِلَيْكُمْ

Translit	'Idh 'Arsalnā 'Ilayhimu Athnayni Fakadhdhabūhumā Fa`azzaznā Bithālithin Faqālū 'Innā'Ilaykum Mursalūna
AhmedAli	جب ہم نے ان کے پاس دو کو بھیجا انہوں نے ان کو جھٹلایا پھر ہم نے تیسرے سے مدد کی پھر انہوں نے کہا ہم تمہاری طرف بھیجے گئے ہیں
Jalandhry	(یعنی) جب ہم نے ان کی طرف دو (پیغمبر) بھیجے تو انہوں نے ان کو جھٹلایا۔ پھر ہم نے تیسرے سے تقویت دی تو انہوں نے کہا کہ ہم تمہاری طرف پیغمبر ہو کر آئے ہیں
YusufAli	When We (first) sent to them two messengers, they rejected them: but We strengthened them with a third: they said "Truly, we have been sent on a mission to you."
M.Khan	When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers."
Pickthal	When We sent unto them twain, and they denied them both, so We reinforced them with a third, and they said: Lo! we have been sent unto you.
Shakir	When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are messengers to you.

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

You (are)	أَنْتُمْ	Not	مَا	They said	قَالُوا
Like ourselves	مِثْلُنَا	Human beings	بَشَرٌ	But	إِلَّا
The Most Gracious	الرَّحْمَنُ	Has sent down	أَنْزَلَ	And not	وَمَا
Not	إِنْ	Thing	شَيْءٍ	Any	مِنْ

The Holy Quran

Ya Seen

Sura # 36 – 83 Verses - Makkah

سورة يس

تَكْذِبُونَ	But	إِلَّا	You are	أَنْتُمْ
Telling lies				

Translit	Qālū Mā 'Antum 'Illā Basharun Mithlunā Wa Mā 'Anzala Ar-Rahmānu Min Shay'in 'In 'Antum 'Illā Takdhibūna			
AhmedAli	انہوں نے کہا تم کچھ اور نہیں ہو مگر ہماری طرح انسان ہو اور رحمان نے کوئی چیز نہیں اتاری تم اور کچھ نہیں ہو مگر جھوٹ بول رہے ہو			
Jalandhry	وہ بولے کہ تم (اور کچھ) نہیں مگر ہماری طرح کے آدمی (ہو) اور خدا نے کوئی چیز نازل نہیں کی تم محض جھوٹ بولتے ہو			
YusufAli	The (people) said: "Ye are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: Ye do nothing but lie."			
M.Khan	They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allāh) has revealed nothing, you are only telling lies."			
Pickthal	They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie!			
Shakir	They said: You are naught but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie.			

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

قَالُوا	They (the Messengers) said	رَبُّنَا	Our Lord	يَعْلَمُ	Knows
إِنَّا	We	إِلَيْكُمْ	To you	لَمُرْسَلُونَ	Are Messengers

Translit	Qālū Rabbunā Ya 'lamu 'Innā 'Ilaykum Lamursalūna			
AhmedAli	انہوں نے کہا ہمارا رب جانتا ہے کہ ہم تمہاری طرف بھیجے ہوئے ہیں			
Jalandhry	انہوں نے کہا کہ ہمارا پروردگار جانتا ہے کہ ہم تمہاری طرف (پیغام دے کر) بھیجے گئے ہیں			
YusufAli	They said: "Our Lord doth know that we have been sent on a mission to you:			
M.Khan	The Messengers said: "Our Lord knows that we have been sent as Messengers to you,			
Pickthal	They answered: Our Lord knoweth that we are indeed sent unto you,			
Shakir	They said: Our Lord knows that we are most surely messengers to you.			

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾

وَمَا	And not	عَلَيْنَا	Our duty (is)	إِلَّا	But
الْبَلَاغُ	To convey (the Message)	الْمُبِينُ	Clear		

Translit	Wa Mā `Alaynā 'Illā Al-Balāghu Al-Mubīnu			
AhmedAli	اور ہمارے ذمے کھلم کھلا پہنچا دینا ہی ہے			
Jalandhry	اور ہمارے ذمے تو صاف صاف پہنچا دینا ہے اور بس			
YusufAli	"And Our duty is only to deliver the clear Message."			
M.Khan	"And our duty is only to convey plainly (the Message)."			
Pickthal	And our duty is but plain conveyance (of the message).			
Shakir	And nothing devolves on us but a clear deliverance (of the message).			

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

We see an evil omen	تَطَيَّرْنَا	Verily	إِنَّا	They said	قَالُوا
Not	لَمْ	If	لَئِن	From you	بِكُمْ ۖ
And will touch you	وَلَيَمَسَّنَّكُمْ	We will surely stone you	لَنَرْجُمَنَّكُمْ	You cease	تَنْتَهُوا
Painful	أَلِيمٌ	A torment	عَذَابٌ	From us	مِّنَّا

Translit	Qālū 'Innā Taṭayyarnā Bikum La'in Lam Tantahū Lanarjumannakum Wa LayamassannakumMinnā `Adhābun `Alīmūn				
AhmedAli	انہوں نے کہا ہم نے تو تمہیں منجھسا ہے اگر تم باز نہ آؤ گے تو ہم تمہیں سنگسار کر دیں گے اور تمہیں ہمارے ہاتھ سے ضرور دردناک عذاب پہنچے گا				
Jalandhry	وہ بولے کہ ہم تم کو نامبارک سمجھتے ہیں۔ اگر تم باز نہ آؤ گے تو ہم تمہیں سنگسار کر دیں گے اور تم کو ہم سے دکھ دینے والا عذاب پہنچے گا				
YusufAli	The (people) said: "For us, We augur an evil omen from you: if ye desist not, we will certainly stone you, and a grievous punishment indeed will be inflicted on you by us."				
M.Khan	They (people) said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us."				
Pickthal	(The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you at our hands.				
Shakir	They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.				

قَالُوا طَائِرُكُم مَّعَكُمْ ۚ أَئِنْ ذُكِّرْتُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

(are) with you	مَعَكُمْ ۚ	Your evil omens	طَائِرُكُم	They (Messengers) said	قَالُوا
Nay	بَلْ	You are admonished	ذُكِّرْتُمْ ۚ	Is it because	أَئِنْ
Transgressing	مُّسْرِفُونَ	(are) a people	قَوْمٌ	But you	أَنْتُمْ

Translit	Qālū Ṭā'irukum Ma`akum 'A'in Dhukkirtum Bal 'Antum Qawmun Musrifūna				
AhmedAli	انہوں نے کہا تمہاری نحوست تو تمہارے ساتھ ہے کیا اگر تمہیں نصیحت کی جائے (تو اسے نحوست سمجھتے ہو) بلکہ تم مد سے بڑھنے والے ہو				
Jalandhry	انہوں نے کہا کہ تمہاری نحوست تمہارے ساتھ ہے۔ کیا اس لئے کہ تم کو نصیحت کی گئی۔ بلکہ تم ایسے لوگ ہو جو مد سے تجاوز کر گئے ہو				
YusufAli	They said: "Your evil omens are with yourselves: (Deem ye this an evil omen) if ye are admonished? Nay, but ye are a people transgressing all bounds!"				
M.Khan	They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people Musrifūn (transgressing all bounds by committing all kinds of great sins, and by disobeying Allāh).				
Pickthal	They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk!				
Shakir	They said: Your evil fortune is with you; what! if you are reminded! Nay, you are an extravagant people.				

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿20﴾

The farthest part	أَقْصَى	From	مِنْ	And (there) came	وَجَاءَ
Running	يَسْعَى	A man	رَجُلٌ	(of) the town	الْمَدِينَةِ
follow	اتَّبِعُوا	O my people	يَا قَوْمِ	He said	قَالَ
				The Messengers	الْمُرْسَلِينَ

Translit	Wa Jā'a Min 'Aqṣā Al-Madīnati Rajulun Yas`ā Qāla Yā Qawmi Attabi`ū Al-Mursālīna				
AhmedAli	اور شہر کے پرلے کنارے سے ایک آدمی دوڑتا ہوا آیا کہ اے میری قوم رسولوں کی پیروی کرو				
Jalandhry	اور شہر کے پرلے کنارے سے ایک آدمی دوڑتا ہوا آیا کہ اے میری قوم پیغمبروں کے پیچھے چلو				
YusufAli	Then there came running, from the farthest part of the City, a man saying "O my people! obey the messengers:				
M.Khan	And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers.				
Pickthal	And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent!				
Shakir	And from the remote part of the city there came a man running, he said: O my people! follow the messengers;				

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿21﴾

Not	لَا	Those who	مَنْ	Follow	اتَّبِعُوا
And they	وَهُمْ	Any wages	أَجْرًا	Ask of you	يَسْأَلُكُمْ
				(are) rightly guided	مُهْتَدُونَ

Translit	Attabi`ū Man Lā Yas'alukum 'Ajrāan Wa Hum Muhtadūna				
AhmedAli	ان کی پیروی کرو جو تم سے کوئی اجر نہیں مانگتے اور وہ ہدایت پانے والے ہیں				
Jalandhry	ایسوں کے جو تم سے صلہ نہیں مانگتے اور وہ سیدھے رستے پر ہیں				
YusufAli	"Obey those who ask no reward of you (for themselves), and who have themselves received Guidance.				
M.Khan	"Obey those who ask no wages of you (for themselves), and who are rightly guided.				
Pickthal	Follow those who ask of you no fee, and who are rightly guided.				
Shakir	Follow him who does not ask you for reward, and they are the followers of the right course;				

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿22﴾

Not	لَا	Should I	لِي	And why	وَمَا
Has created me	فَطَرَنِي	Him Who	الَّذِي	Worship	أَعْبُدُ
		You shall be returned	تُرْجَعُونَ	And to Whom	وَإِلَيْهِ

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Sura # 36 – 83 Verses - Makkah

سورة يس

Translit	<i>Wa Mā Liya Lā 'A`budu Al-Ladhī Faṭaranī Wa 'Ilayhi Turja`ūna</i>
AhmedAli	اور میرے لیے کیا ہے کہ میں اس کی عبادت نہ کروں جس نے مجھے پیدا کیا ہے اور اسی کی طرف تم لوٹنے جاؤ گے
Jalandhry	اور مجھے کیا ہے میں اس کی پرستش نہ کروں جس نے مجھے پیدا کیا اور اسی کی طرف تم کو لوٹ کر جانا ہے
YusufAli	"It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back.
M.Khan	"And why should I not worship Him (Allāh Alone) Who has created me and to Whom you shall be returned.
Pickthal	For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?
Shakir	And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back;

﴿23﴾ اَتَّخِذْ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ

Gods	آلِهَةٌ	Besides Him	مِنْ دُونِهِ	Shall I take	اَتَّخِذُ
The Most Gracious	الرَّحْمَنُ	Intends me	يُرِدْنِ	If	إِنْ
Will avail	تُغْنِي	Not	لَا	Any harm	بِضُرٍّ
Anything	شَيْئًا	Their intercession	شَفَاعَتُهُمْ	Me	عَنْهُمْ
		They can save me	يُنْقِذُونِ	Nor	وَلَا

Translit	<i>'A'attakhidhu Min Dūnihi 'Ālihātān 'In Yuridni Ar-Rahmānu Bidurrin Lā Tughni 'AnnīShafā`atuhum Shay'āan Wa Lā Yunqidhūni</i>
AhmedAli	کیا میں اس کے سوا اوروں کو معبود بناؤں کہ اگر رحمان مجھے تکلیف دینے کا ارادہ کرے تو ان کی سفارش مجھے بھی میرے کام نہ آئے اور نہ وہ مجھے بچھڑا سکیں
Jalandhry	کیا میں ان کو چھوڑ کر اوروں کو معبود بناؤں؟ اگر خدا میرے حق میں نقصان کرنا چاہے تو ان کی سفارش مجھے کچھ بھی فائدہ نہ دے سکے اور نہ وہ مجھ کو بچھڑا ہی سکیں
YusufAli	"Shall I take (other) gods besides Him? If (Allah) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me nor can they deliver me.
M.Khan	"Shall I take besides Him ālihah (gods)? if the Most Gracious (Allāh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?
Pickthal	Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save?
Shakir	What! shall I take besides Him gods whose intercession, If the Beneficent Allah should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?

﴿24﴾ اِنِّيْ اِذَا لَفِي ضَلَالٍ مُّبِيْنٍ

(should) be in	لَفِي	Then	اِذَا	Verily I	اِنِّيْ
		Plain	مُبِيْنٍ	Error	ضَلَالٍ

Translit	<i>'Innī 'Idhāan Lafī Ḍalālin Mubīnin</i>
AhmedAli	بے شک تب میں صریح گمراہی میں ہوں گا

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سورة يس

Jalandhry	تب تو میں صریح گمراہی میں مبتلا ہو گیا
YusufAli	"I would indeed if I were to do so, be in manifest Error.
M.Khan	"Then verily, I should be in plain error.
Pickthal	Then truly I should be in error manifest.
Shakir	In that case I shall most surely be in clear error:

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿25﴾

In your Lord	بِرَبِّكُمْ	I have believed	آمَنْتُ	Verily I	إِنِّي
				So listen to me	فَاسْمَعُونِ

Translit	'Innī 'Āmantu Birabbikum Fāsmā`ūni
AhmedAli	بے شک میں تمہارے رب پر ایمان لایا پس میری بات سنو
Jalandhry	میں تمہارے پروردگار پر ایمان لایا ہوں سو میری بات سن رکھو
YusufAli	"For me, I have faith in the Lord of you (all): listen then to me!"
M.Khan	Verily! I have believed in your Lord, so listen to me!"
Pickthal	Lo! I have believed in your Lord, so hear me!
Shakir	Surely I believe in your Lord, therefore hear me.

قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿26﴾

Paradise	الْجَنَّةَ ۖ	Enter	ادْخُلِ	It was said	قِيلَ
My people	قَوْمِي	Would that	يَا لَيْتَ	He said	قَالَ
				knew	يَعْلَمُونَ

Translit	Qīla Adkhuli Al-Jannata Qāla Yā Layta Qawmī Ya`lamūna
AhmedAli	کہا گیا جنت میں داخل ہو جا اس نے کہا اے کاش! میری قوم بھی جان لیتی
Jalandhry	علم ہوا کہ بہشت میں داخل ہو جا۔ بولا کاش! میری قوم کو خبر ہو
YusufAli	It was said: "Enter thou the Garden." He said "Ah me! would that my People knew (what I know)!—
M.Khan	It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew!
Pickthal	It was said (unto him): Enter paradise. He said: Would that my people knew
Shakir	It was said: Enter the garden. He said: O would that my people had known

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿27﴾

Me	لِي	Has forgiven	غَفَرَ	That	بِمَا
Of	مِنْ	And made me	وَجَعَلَنِي	My Lord	رَبِّي

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Sura # 36 – 83 Verses - Makkah

سورة يس

				The honored ones	الْمُكْرَمِينَ
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Translit	<i>Bimā Ghafara Lī Rabbī Wa Ja`alanī Mina Al-Mukramīna</i>
AhmedAli	کہ میرے رب نے مجھے بخش دیا اور مجھے عزت والوں میں کر دیا
Jalandhry	کہ خدا نے مجھے بخش دیا اور عزت والوں میں کیا
YusufAli	"For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"
M.Khan	"That my Lord (Allāh) has forgiven me, and made me of the honoured ones!"
Pickthal	With what (munificence) my Lord hath pardoned me and made me of the honoured ones!
Shakir	Of that on account of which my Lord has forgiven me and made me of the honored ones!

﴿28﴾ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿28﴾

Against	عَلَىٰ	We sent down	أَنْزَلْنَا	And not	وَمَا
(from)	مِنْ	After him	مِنْ بَعْدِهِ	His people	قَوْمِهِ
Heaven	السَّمَاءِ	From	مِنْ	A host	جُنْدٍ
Sent down	مُنْزِلِينَ	We	كُنَّا	Nor	وَمَا

Translit	<i>Wa Mā 'Anzalnā `Alā Qawmihi Min Ba`dihi Min Jundin Mina As-Samā'i Wa Mā Kunnā Munzilīna</i>
AhmedAli	اور ہم نے اس کی قوم پر اس کے بعد کوئی فوج آسمان سے نہ اتاری اور نہ ہم اتارنے والے تھے
Jalandhry	اور ہم نے اس کے بعد اس کی قوم پر کوئی لشکر نہیں اتارا اور نہ ہم اتارنے والے تھے ہی
YusufAli	And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.
M.Khan	And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).
Pickthal	We sent not down against his people after him a host from heaven, nor do We ever send.
Shakir	And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.

﴿29﴾ إِنَّ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿29﴾

Only	إِلَّا	It was	كَانَتْ	But	إِنَّ
Then	فَإِذَا	One	وَاحِدَةً	Shout	صَيْحَةً
		Were dead silent	خَامِدُونَ	They all	هُمْ

Translit	<i>'In Kānat 'Illā Ṣayḥatan Wāhidatan Fa'idhā Hum Khāmidūna</i>
AhmedAli	صرف ایک ہی چیخ تھی کہ جس سے وہ بجھ کر رہ گئے
Jalandhry	وہ تو صرف ایک چنگھاڑ تھی (آتشیں) سو وہ (اس سے) ناگماں بجھ کر رہ گئے
YusufAli	It was no more than a single mighty Blast, and behold! they were (like ashes) quenched and silent.

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M.Khan	It was but one Saihah (shout) and lo! they (all) were still (silent,dead,destroyed).
Pickthal	It was but one Shout, and lo! they were extinct.
Shakir	It was naught but a single cry, and lo! they were still.

يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿30﴾

The slaves (mankind)	الْعِبَادِ ۚ	For	عَلَى	Alas	يَا حَسْرَةً
A	مِنْ	Came to them	يَأْتِيهِمْ	Not	مَا
They used to	كَانُوا	But	إِلَّا	Messenger	رَسُولٍ
		Mock	يَسْتَهْزِئُونَ	At him	بِهِ

Translit	Yā Ḥasratān `Alā Al- `Ibādī Mā Ya'tīhim Min Rasūlin 'Illā Kānū Bihi Yastahzi'ūn
AhmedAli	کیا افسوس ہے بندوں پر ان کے پاس ایسا کوئی بھی رسول نہیں آیا جس سے انہوں نے ہنسی نہ کی ہو
Jalandhry	بندوں پر افسوس ہے کہ ان کے پاس کوئی پیغمبر نہیں آتا مگر اس سے تمہیں مسخر کرتے ہیں
YusufAli	Ah! alas for (My) servants! There comes not an messenger to them but they mock Him!
M.Khan	Alas for mankind! There never came a Messenger to them but they used to mock at him.
Pickthal	Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him!
Shakir	Alas for the servants! there comes not to them an messenger but they mock at him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿31﴾

How many	كَمْ	They see	يَرَوْا	Do not	أَلَمْ
Of	مِنْ	Before them	قَبْلَهُمْ	We have destroyed	أَهْلَكْنَا
To them	إِلَيْهِمْ	Verily they	أَنَّهُمْ	The generations	الْقُرُونِ
		They will return	يَرْجِعُونَ	Not	لَا

Translit	'Alam Yaraw Kam 'Ahlaknā Qablahum Mina Al-Qurūni 'Annahum 'Ilayhim Lā Yarji`ūna
AhmedAli	کیا یہ نہیں دیکھ چکے کہ ہم نے ان سے پہلے کتنی قوموں کو ہلاک کر دیا وہ ان کے پاس لوٹ کر نہیں آئے
Jalandhry	کیا انہوں نے نہیں دیکھا کہ ہم نے ان سے پہلے بہت سے لوگوں کو ہلاک کر دیا تھا اب وہ ان کی طرف لوٹ کر نہیں آئیں گے
YusufAli	See they not how many generations before them We destroyed? Not to them will they return:
M.Khan	Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.
Pickthal	Have they not seen how many generations We destroyed before them, which indeed returned not unto them;
Shakir	Do they not consider how many of the generations have We destroyed before them, because they do not turn to them?

وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿32﴾

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Then	لَمَّا	All	كُلُّ	And surely	وَإِنْ
Will be brought	مُحْضَرُونَ	Before Us	لَدَيْنَا	All	جَمِيعٌ

Translit	Wa 'In Kullun Lammā Jamī'un Ladaynā Muḥḍarūna
AhmedAli	اور سب کے سب ہمارے پاس حاضر ہیں
Jalandhry	اور سب کے سب ہمارے روبرو حاضر کیے جائیں گے
YusufAli	But each one of them all— will be brought before Us (for judgment).
M.Khan	And surely, all,— everyone of them will be brought before Us.
Pickthal	But all, without exception, will be brought before Us.
Shakir	And all of them shall surely be brought before Us.

وَايَةً لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿33﴾

Land	الْأَرْضُ	For them	لَهُمْ	And a sign	وَايَةً
And We brought for	وَأَخْرَجْنَا	We gave it life	أَحْيَيْنَاهَا	The dead	الْمَيِّتَةُ
So that thereof	فَمِنْهُ	Grains	حَبًّا	From it	مِنْهَا
				They eat	يَأْكُلُونَ

Translit	Wa 'Āyatun Lahumu Al-'Arḍu Al-Maytatu 'Aḥyaynāhā Wa 'Akhrajnā Minhā Ḥabbāan Faminhu Ya'kulūna
AhmedAli	اور ان کے لیے ننگ زمین بھی ایک نشانی ہے جسے ہم نے زندہ کیا اور اس سے اناج نکالا جس سے وہ کھاتے ہیں
Jalandhry	اور ایک نشانی ان کے لئے زمین مردہ ہے کہ ہم نے اس کو زندہ کیا اور اس میں سے اناج اگایا۔ پھر یہ اس میں سے کھاتے ہیں
YusufAli	A Sign for them is the earth that is dead; We do give it life, and produce grain therefrom, of which ye do eat.
M.Khan	And a sign for them is the dead land. We gave it life, and We bring forth from it grains, so that they eat thereof.
Pickthal	A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;
Shakir	And a sign to them is the dead earth: We give life to it and bring forth from it grain SQ they eat of it.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿34﴾

Gardens	جَنَّاتٍ	Therein	فِيهَا	And We have made	وَجَعَلْنَا
And grapes	وَأَعْنَابٍ	Date-palm	نَخِيلٍ	Of	مِنْ
Of	مِنْ	Therein	فِيهَا	And We have caused to gush forth	وَفَجَّرْنَا
				Springs of water	الْعُيُونِ

Translit	Wa Ja`alnā Fīhā Jannātin Min Nakhīlin Wa 'A`nābin Wa Fajjarnā Fīhā Mīna Al-'Uyūni
AhmedAli	اور اس میں ہم نے کھجوروں اور انگوروں کے باغ بنائے اور ان میں چشمے جاری کیے

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Jalandhry	اور اس میں کھجوروں اور انگوروں کے باغ پیدا کیے اور اس میں چٹھے جاری کر دیئے
YusufAli	And We produce therein orchards with date-palms and Vines, and We cause springs to gush forth therein.
M.Khan	And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.
Pickthal	And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein,
Shakir	And We make therein gardens of palms and grapevines and We make springs to flow forth in it,

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿35﴾

The fruits thereof	ثَمَرِهِ	Of	مِنْ	So that they may eat	لِيَأْكُلُوا
Their hands	أَيْدِيهِمْ	Made it	عَمِلَتْهُ	And not	وَمَا
		Give thanks	يَشْكُرُونَ	Will they no	أَفَلَا

Translit	Liya'kulū Min Thamarihi Wa Mā `Amilat/hu 'Aydihim 'Afalā Yashkurūna
AhmedAli	تاکہ وہ اس کے پھل کھائیں اور یہ چیزیں ان کے ہاتھوں کی بنائی ہوئی نہیں ہیں پھر کیوں شکر نہیں کرتے
Jalandhry	تاکہ یہ ان کے پھل کھائیں اور ان کے ہاتھوں نے تو ان کو نہیں بنایا تو پھر یہ شکر کیوں نہیں کرتے؟
YusufAli	That they may enjoy the fruits of this (artistry): it was not their hands that made this: will they not then give thanks?
M.Khan	So that they may eat of the fruit thereof,— and their hands made it not. Will they not, then, give thanks?
Pickthal	That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?
Shakir	That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿36﴾

Has created	خَلَقَ	Him Who	الَّذِي	Glory be to	سُبْحَانَ
Of that which	مِمَّا	All	كُلَّهَا	Pairs	الْأَزْوَاجَ
As well as of	وَمِنْ	The earth	الْأَرْضُ	Produces	تُنْبِتُ
Not	لَا	And of that which	وَمِمَّا	Their own kind	أَنْفُسِهِمْ
				They know	يَعْلَمُونَ

Translit	Subhāna Al-Ladhī Khalaqa Al-'Azwāja Kullahā Mimmā Tunbitu Al-'Arḍu Wa Min 'Anfusihim Wa Mimmā Lā Ya `lamūna
AhmedAli	وہ ذات پاک ہے جس نے زمین سے اگنے والی چیزوں کو گونا گوں بنایا اور خود ان میں سے بھی اور ان چیزوں میں سے بھی جنہیں وہ نہیں جانتے
Jalandhry	وہ خدا پاک ہے جس نے زمین کی نباتات کے اور خود ان کے اور جن چیزوں کی ان کو خبر نہیں سب کے جوڑے بنائے
YusufAli	Glory to Allah, Who created in pairs all things that the earth produces as well as their own (human) kind and (other) things of which they have no knowledge.
M.Khan	Glory is to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human)

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	kind (male and female), and of that which they know not.
Pickthal	Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!
Shakir	Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.

وَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

The night	اللَّيْلُ	For them	لَهُمْ	And a sign	وَايَةٌ
The Day	النَّهَارَ	Therefrom	مِنْهُ	We withdraw	نَسْلَخُ
In darkness	مُظْلِمُونَ	They are	هُمْ	And behold	فَإِذَا

Translit	Wa 'Āyatun Lahumu Al-Laylu Naslakhu Minhu An-Nahāra Fa'idhā Hum Muẓlimūna
AhmedAli	اور ان کے لیے رات بھی ایک نشانی ہے کہ ہم اس کے اوپر سے دن کو اتار دیتے ہیں پھر ناگماں وہ اندھیرے میں رہ جاتے ہیں
Jalandhry	اور ایک نشانی ان کے لئے رات ہے کہ اس میں سے ہم دن کو کھینچ لیتے ہیں تو اس وقت ان پر اندھیرا چھا جاتا ہے
YusufAli	And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness;
M.Khan	And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness.
Pickthal	A token unto them is night. We strip it of the day, and lo! they are in darkness.
Shakir	And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark;

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۖ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

On its fixed course for a term	لِمُسْتَقَرٍّ	Runs	تَجْرِي	And the sun	وَالشَّمْسُ
A decree	تَقْدِيرُ	That is	ذَٰلِكَ	For it	لَهَا ۖ
		The All-Knowing	الْعَلِيمِ	Of the All-Mighty	الْعَزِيزِ

Translit	Wa Ash-Shamsu Tajrī Limustaqarrin Lahā Dhālika Taqdīru Al-'Azīzi Al-'Alīmi
AhmedAli	اور سورج اپنے ٹھکانے کی طرف چلتا رہتا ہے یہ زبردست خبردار کا اندازہ کیا ہوا ہے
Jalandhry	اور سورج اپنے مقرر رستے پر چلتا رہتا ہے۔ یہ (خدا کے) غالب اور داناکا (مقرر کیا ہوا) اندازہ ہے
YusufAli	And the Sun runs his course for a period determined for him: that is the decree of (Him) the Exalted in Might, the All-Knowing.
M.Khan	And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.
Pickthal	And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.
Shakir	And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

Positions	مَنَازِلَ	We have measured its	قَدَرْنَاهُ	And the moon	وَالْقَمَرَ
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Like the dried curved date stalk	كَالْعُرْجُونِ	It returns	عَادَ	Till	حَتَّى
				The old	الْقَدِيمِ

Translit	Wa Al-Qamara Qaddarnāhu Manāzila Ḥattā `Āda Kāl`urjūni Al-Qadīmi
AhmedAli	اور ہم نے چاند کی منزلیں مقرر کر دی ہیں یہاں تک کہ پرانی ٹہنی کی طرح ہو جاتا ہے
Jalandhry	اور چاند کی بھی ہم نے منزلیں مقرر کر دیں یہاں تک کہ (گھٹتے گھٹتے) کھجور کی پرانی شاخ کی طرح ہو جاتا ہے
YusufAli	And the Moon— We have measured for it mansions (to traverse) till it returns like the old (and withered) lower part of date-stalk.
M.Khan	And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.
Pickthal	And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.
Shakir	And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

﴿40﴾

Permitted	يَنْبَغِي	The sun	الشَّمْسُ	Not	لَا
Overtake	تُدْرِكُ	To	أَنْ	For it	لَهَا
The night	اللَّيْلُ	Nor	وَلَا	The moon	الْقَمَرَ
They all each	وَكُلٌّ	The day	النَّهَارِ ۚ	Outstrip	سَابِقُ
float	يَسْبَحُونَ	An orbit	فَلَكَ	In	فِي

Translit	Lā Ash-Shamsu Yanbaghī Lahā 'An Tudrika Al-Qamara Wa Lā Al-Laylu Sābiqū An-Nahāri Wa Kullun Fī Falakin Yasbahūna
AhmedAli	نہ سورج کی مجال ہے ہ چاند کو جا پکڑے اور نہ رات ہی دن سے پہلے آسکتی ہے اور ہر ایک ایک آسمان میں تیرتا پھرتا ہے
Jalandhry	نہ تو سورج ہی سے ہو سکتا ہے کہ چاند کو جا پکڑے اور نہ رات ہی دن سے پہلے آسکتی ہے۔ اور سب اپنے اپنے دائرے میں تیر رہے ہیں
YusufAli	It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to Law).
M.Khan	It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.
Pickthal	It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.
Shakir	Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.

وَايَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُم فِي الْفَلَكِ الْمَشْحُونِ ﴿41﴾

That	أَنَّا	For them	لَهُمْ	And a sign	وَايَةٌ
In	فِي	Their offspring	ذُرِّيَّتَهُمْ	We bore	حَمَلْنَا

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		The laden	المَشْحُون	Ship	الْفُلْكِ
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Translit	Wa 'Āyatun Lahum 'Annā Ḥamalnā Dhurrīyatahum Fī Al-Fulki Al-Mashhūni
AhmedAli	اور ان کے لیے یہ بھی نشانی ہے ہم نے ان کی نسل کو بھری کشتی میں سوار کیا
Jalandhry	اور ایک نشانی ان کے لئے یہ ہے کہ ہم نے ان کی اولاد کو بھری ہوئی کشتی میں سوار کیا
YusufAli	And a Sign for them is that We bore their race (through the flood) in the loaded Ark;
M.Khan	And an Ayâh (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)].
Pickthal	And a token unto them is that We bear their offspring in the laden ship,
Shakir	And a sign to them is that We bear their offspring in the laden ship.

وَحَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿42﴾

From	مِنْ	For them	لَهُمْ	And We have created	وَحَلَقْنَا
They ride	يَرْكَبُونَ	What	مَا	Its like	مِثْلِهِ

Translit	Wa Khalaqnā Lahum Min Mithlihi Mā Yarkabūna
AhmedAli	اور ان کے لیے اسی طرح کی اور بھی چیزیں بنائی ہیں جن پر وہ سوار ہوتے ہیں
Jalandhry	اور ان کے لئے ویسی ہی اور چیزیں پیدا کیں جن پر وہ سوار ہوتے ہیں
YusufAli	And We have created for them similar (vessels) on which they ride.
M.Khan	d We have created for them of the like thereunto, on which they ride.
Pickthal	And have created for them of the like thereof whereon they ride.
Shakir	And We have created for them the like of it, what they will ride on.

وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿43﴾

We shall drown them	نُغْرِقْهُمْ	We will	نَشَأْ	And if	وَإِنْ
There will be for them	لَهُمْ	Shout	صَرِيخَ	And no	فَلَا
Will be saved	يُنْقَذُونَ	They	هُمْ	Nor	وَلَا

Translit	Wa 'In Nasha' Nughriqhum Falā Ṣarīkha Lahum Wa Lā Hum Yunqadhūna
AhmedAli	اور اگر ہم چاہتے تو انہیں ڈبو دیتے پھر نہ ان کا کوئی فریاد رس ہوتا اور نہ وہ بچائے جاتے
Jalandhry	اور اگر ہم چاہیں تو ان کو غرق کر دیں۔ پھر نہ تو ان کا کوئی فریاد رس ہوا اور نہ ان کو رہائی ملے
YusufAli	If it were Our Will, We could drown them; then would there be no helper (to hear their cry), nor could they be delivered.
M.Khan	And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help) nor will they be saved.
Pickthal	And if We will, We drown them, and there is no help for them, neither can they be saved;

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Shakir	And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued
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﴿44﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ

From us	مِنَّا	A mercy	رَحْمَةً	Unless it be	إِلَّا
A while	حِينٍ	For	إِلَىٰ	And as an enjoyment	وَمَتَاعًا

Translit	'Illā Raḥmatan Minnā Wa Matā`āan 'Ilā Hīnin
AhmedAli	مگر یہ ہماری مہربانی ہے اور انہیں ایک مدت تک فائدہ دینا ہے
Jalandhry	مگر یہ ہماری رحمت اور ایک مدت تک کے فائدے میں
YusufAli	Except by way of Mercy from Us, and by way of (worldly) convenience (to serve them) for a time.
M.Khan	Unless it be a mercy from Us, and as an enjoyment for a while.
Pickthal	Unless by mercy from Us and as comfort for a while.
Shakir	But (by) mercy from Us and for enjoyment till a time.

﴿45﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

To them	لَهُمْ	It is said	قِيلَ	And when	وَإِذَا
Before you	بَيْنَ أَيْدِيكُمْ	Of that which is	مَا	Beware	اتَّقُوا
Ir order that	لَعَلَّكُمْ	Behind you	خَلْفَكُمْ	And that which	وَمَا
				You may receive mercy	تُرْحَمُونَ

Translit	Wa 'Idhā Qīla Lahumu Attaqū Mā Bayna 'Aydikum Wa Mā Khalfakum La'allakum Turḥamūna
AhmedAli	اور جب ان سے کہا جاتا ہے کہ اپنے سامنے اور پیچھے آنے والے عذاب سے ڈرو تاکہ تم پر رحم کیا جائے
Jalandhry	اور جب ان سے کہا جاتا ہے کہ جو تمہارے آگے اور جو تمہارے پیچھے ہے اس سے ڈرو تاکہ تم پر رحم کیا جائے
YusufAli	When they are told "Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy, " (they turn back).
M.Khan	And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy (i.e. if you believe in Allāh's religion - Islāmic Monotheism, and avoid polytheism, and obey Allāh with righteous deeds)."
Pickthal	When it is said unto them: Beware of that which is before you and that which is behind you, that haply ye may find mercy (they are heedless).
Shakir	And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.

﴿46﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

From among	مِنْ	Come to them	تَأْتِيهِمْ	And not	وَمَا
The signs	آيَاتِ	Of	مِنْ	A sign	آيَةٍ

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They did	كَانُوا	But	إِلَّا	Of their Lord	رَبِّهِمْ
		Turn away	مُغْرِضِينَ	From it	عَنْهَا

Translit	Wa Mā Ta'tihim Min 'Āyatin Min 'Āyāti Rabbiḥim 'Illā Kānū 'Anhā Mu`riḍīna
AhmedAli	اور ان کے پاس ان کے رب کی نشانیوں میں سے ایسی کوئی بھی نشانی نہیں آتی جس سے وہ منہ موڑ لیتے ہوں
Jalandhry	اور ان کے پاس ان کے پروردگار کی کوئی نشانی نہیں آتی مگر اس سے منہ پھیر لیتے ہیں
YusufAli	Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom.
M.Khan	And never came an Ayāh from among the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.
Pickthal	Never came a token of the tokens of their Lord to them, but they did turn away from it!
Shakir	And there comes not to them a communication of the communications of their Lord but they turn aside from it.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَنْطَعِمُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿47﴾

To them	لَهُمْ	It is said	قِيلَ	And when	وَإِذَا
Has provided you	رَزَقَكُمُ	Of what	مِمَّا	Spend	أَنْفِقُوا
Those who	الَّذِينَ	Say	قَالَ	Allah	اللَّهُ
Believe	آمَنُوا	To those who	لِلَّذِينَ	Disbelieve	كَفَرُوا
If	لَوْ	Those whom	مَنْ	Shall we feed	أَنْطَعِمُ
He would have fed him	أَطَعِمَهُ	Allah	اللَّهُ	Willed	يَشَاءُ
But	إِلَّا	You are	أَنْتُمْ	Only	إِنْ
plain	مُبِينٍ	Error	ضَلَالٍ	In	فِي

Translit	Wa 'Idhā Qīla Lahum 'Anfiqū Mimmā Razaqakumu Allāhu Qāla Al-Ladhīna Kafarū Lilladhīna 'Āmanū 'Anuṭ`imu Man Law Yashā'u Allāhu 'Aṭ'amahu 'In 'Antum 'Illā Fī Ḍalālīn Mubīnīn
AhmedAli	اور جب ان سے کہا جاتا ہے کہ اللہ کے رزق میں سے کچھ خرچ کیا کرو تو کافر ایمانداروں سے کہتے ہیں کیا ہم اسے کھلائیں گے کہ اگر اللہ چاہتا تو خود اسے کھلا سکتا تھا تم ہو تو صاف گمراہی میں پڑے ہوئے ہو
Jalandhry	اور جب ان سے کہا جاتا ہے کہ جو رزق خدا نے تم کو دیا ہے اس میں سے خرچ کرو۔ تو کافر مومنوں سے کہتے ہیں کہ بھلا ہم ان لوگوں کو کھانا کھلائیں جن کو اگر خدا چاہتا تو خود کھلا دیتا۔ تم تو صریح غلطی میں ہو
YusufAli	And when they are told "Spend ye of (the bounties) with which Allah has provided you." You Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, (himself)?—Ye are in nothing but manifest error."
M.Khan	And when it is said to them: "Spend of that with which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He (Himself) would have fed? You are only in a plain error."

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Pickthal	And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we feed those whom Allah, if He willed, would feed? Ye are in naught else than error manifest.
Shakir	And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾

This	هَٰذَا	When	مَتَىٰ	And they say	وَيَقُولُونَ
You are	كُنتُمْ	If	إِن	Promise will be fulfilled	الْوَعْدُ
				truthful	صَادِقِينَ

Translit	Wa Yaqūlūna Matá Hādhā Al-Wa`du 'In Kuntum Šādiqīna
AhmedAli	اور کہتے ہیں یہ وعدہ کب ہوگا اگر تم سچے ہو
Jalandhry	اور کہتے ہیں اگر تم سچ کہتے ہو تو یہ وعدہ کب (پورا) ہوگا؟
YusufAli	Further, they say, "When will this promise (come to pass), if what ye say is true?"
M.Khan	And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"
Pickthal	And they say: When will this promise be fulfilled, if ye are truthful?
Shakir	And they say: When will this threat come to pass, if you are truthful?

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

But	إِلَّا	They await	يَنْظُرُونَ	Not	مَا
Which will seize them	تَأْخُذُهُمْ	A single	وَاحِدَةً	Shout	صَيْحَةً
		disputing	يَخِصِّمُونَ	While they are	وَهُمْ

Translit	Mā Yanžurūna 'Illā Šayḥatan Wāḥidatan Ta'khudhum Wa Hum Yakhiṣṣimūna
AhmedAli	وہ صرف ایک چیخ ہی کا انتظار کر رہے ہیں جو انہیں آ لے گی اور وہ آپس میں جھگڑ رہے ہوں گے
Jalandhry	یہ تو ایک چنگھاڑ کے منتظر ہیں جو ان کو اس حال میں کہ باہم جھگڑ رہے ہوں گے آپدے گی
YusufAli	They will not (have to) wait for aught but a single Blast: it will seize them while they are yet disputing among themselves!
M.Khan	They await only but a single Saihah (shout), which will seize them while they are disputing!
Pickthal	They await but one Shout, which will surprise them while they are disputing.
Shakir	They wait not for aught but a single cry which will overtake them while they yet contend with one another.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

To make bequest	تَوْصِيَةً	They will be able	يَسْتَطِيعُونَ	Then, not	فَلَا
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Their family	أَهْلِهِمْ	To	إِلَى	Nor	وَلَا
				They will return	يَرْجِعُونَ

Translit	<i>Falā Yastaṭī'ūna Tawṣiyatan Wa Lā 'Ilā 'Ahlīhim Yarji'ūna</i>
AhmedAli	پس نہ تو وہ وصیت کر سکیں گے اور نہ اپنے گھر والوں کی طرف واپس جاسکیں گے
Jalandhry	پھر نہ وصیت کر سکیں گے اور نہ اپنے گھر والوں میں واپس جاسکیں گے
YusufAli	No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own people!
M.Khan	Then they will not be able to make bequest, nor they will return to their family.
Pickthal	Then they cannot make bequest, nor can they return to their own folk.
Shakir	So they shall not be able to make a bequest, nor shall they return to their families.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿51﴾

The Trumpet	الصُّورِ	In	فِي	And will be blown	وَنُفِخَ
From	مِنْ	They	هُمْ	And behold	فَإِذَا
Their Lord	رَبِّهِمْ	To	إِلَىٰ	The graves	الْأَجْدَاثِ
				Will come out quickly	يَنْسِلُونَ

Translit	<i>Wa Nufikha Fī Aṣ-Ṣūri Fa'idhā Hum Mina Al-'Ajdāthi 'Ilā Rabbihim Yansilūna</i>
AhmedAli	اور صور پھونکا جائے گا تو وہ فوراً اپنی قبروں سے نکل کر اپنے رب کی طرف دوڑے چلے آئیں گے
Jalandhry	اور (جس وقت) صور پھونکا جائے گا یہ قبروں سے (نکل کر) اپنے پروردگار کی طرف دوڑ پڑیں گے
YusufAli	The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord!
M.Khan	And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord.
Pickthal	And the trumpet is blown and lo! from the graves they hie unto their Lord,
Shakir	And the trumpet shall be blown, when lo ! from their graves they shall hasten on to their Lord.

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۚ هٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿52﴾

Who	مَنْ	Woe to us!	يَا وَيْلَنَا	They will say	قَالُوا
Our place of sleep	مَرْقَدِنَا	From	مِنْ	Raised us up	بَعَثَنَا
Had promised	وَعَدَ	What	مَا	This is	هٰذَا
The Messengers	الْمُرْسَلُونَ	And spoke the truth	وَصَدَقَ	The Most Beneficent	الرَّحْمَنُ

Translit	<i>Qālū Yā Waylanā Man Ba`athanā Min Marqadinā Hādhā Mā Wa`ada Ar-Rahmānu Wa Ṣadaqa Al-Mursalūna</i>
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AhmedAli	کہیں گے ہائے افسوس کس نے ہمیں ہماری خواہگاہ سے اٹھایا یہی ہے جو رحمان نے وعدہ کیا تھا اور رسولوں نے سچ کہا تھا
Jalandhry	کہیں گے اے ہے ہمیں ہماری خواہگاہوں سے کس نے (جگا) اٹھایا؟ یہ وہی تو ہے جس کا خدا نے وعدہ کیا تھا اور پیغمبروں نے سچ کہا تھا
YusufAli	They will say: "Ah! woe unto us! Who hath raised us up from our beds of repose?— (A voice will say:) "This is what (Allah) Most Gracious had promised And true was the word of the messengers!"
M.Khan	They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!"
Pickthal	Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.
Shakir	They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth.

﴿53﴾ إِنَّ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿53﴾

But	إِلَّا	Will be	كَانَتْ	Only	إِنَّ
So behold	فَإِذَا	A single	وَاحِدَةً	Shout	صَيْحَةً
Before us	لَدَيْنَا	All	جَمِيعٌ	They	هُمْ
				Will be brought up	مُحْضَرُونَ

Translit	'In Kānat 'Illā Ṣayḥatan Wāḥidatan Fa'idhā Hum Jamī'un Ladaynā Muḥḍarūna
AhmedAli	وہ تو صرف ایک ہی زور کی آواز ہوگی پھر وہ سب ہمارے سامنے حاضر کیے جائیں گے
Jalandhry	صرف ایک زور کی آواز کا ہونا ہوگا کہ سب کے سب ہمارے روپروا حاضر ہوں گے
YusufAli	It will be no more than a single Blast when lo! they will all be brought up before Us!
M.Khan	It will be but a single Saihah (shout), so behold! They will all be brought up before Us!
Pickthal	It is but one Shout, and behold them brought together before Us!
Shakir	There would be naught but a single cry, when lo ! they shall all be brought before Us;

﴿54﴾ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿54﴾

Will be wronged	تُظْلَمُ	None	لَا	This Day	فَالْيَوْمَ
And not	وَلَا	A thing	شَيْئًا	A soul	نَفْسٌ
That which	مَا	Except	إِلَّا	You be requited	تُجْزَوْنَ
		To do	تَعْمَلُونَ	You used to	كُنْتُمْ

Translit	Fālyawma Lā Tuẓlamu Nafsun Shay'āan Wa Lā Tujzawna 'Illā Mā Kuntum Ta`malūna
AhmedAli	پھر اس دن کسی پر کچھ بھی ظلم نہ کیا جائے گا اور تم اسی کا بدلہ پاؤ گے جو کیا کرتے تھے
Jalandhry	اس روز کسی شخص پر کچھ ظلم نہیں کیا جائے گا اور تم کو بدلہ دیا ہی ملے گا جیسے تم کام کرتے تھے
YusufAli	Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past

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	Deeds.
M.Khan	This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.
Pickthal	This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.
Shakir	So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ ﴿55﴾

Of Paradise	الْجَنَّةِ	The dwellers	أَصْحَابَ	Verily	إِنَّ
Will be busy	شُغْلٍ	In	فِي	That Day	الْيَوْمَ
				Joyful things	فَاكِهُونَ

Translit	'Inna 'Aṣḥāba Al-Jannati Al-Yawma Fī Shughulin Fākihūna
AhmedAli	بے شک ہمیشہ اس دن مزہ سے دل بہلا رہے ہوں گے
Jalandhry	اہل جنت اس روز عیش و نشاط کے مشغلے میں ہوں گے
YusufAli	Verily the Companions of the Garden shall that Day have joy in all that they do;
M.Khan	Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.
Pickthal	Lo! those who merit paradise this day are happily employed,
Shakir	Surely the dwellers of the garden shall on that day be in an occupation quite happy.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ ﴿56﴾

In	فِي	And their wives	وَأَزْوَاجُهُمْ	They	هُمْ
Thrones	الْأَرَائِكِ	On	عَلَى	Pleasant shade	ظِلَالٍ
				Reclining	مُتَكِنُونَ

Translit	Hum Wa 'Azwājuhū Fī Ṣilālīn `Alā Al-'Arā'iki Muttaki'ūna
AhmedAli	وہ اور ان کی بیویاں سایوں میں تختوں پر تکیہ لگائے ہوئے بیٹھے ہوں گے
Jalandhry	وہ بھی اور ان کی بیویاں بھی سایوں میں تختوں پر تکیے لگائے بیٹھے ہوں گے
YusufAli	They and their associates will be in pleasant shade, reclining on thrones (of dignity);
M.Khan	They and their wives will be in pleasant shade, reclining on thrones.
Pickthal	They and their wives, in pleasant shade, on thrones reclining;
Shakir	They and their wives shall be in shades, reclining on raised couches.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿57﴾

Fruits	فَاكِهَةٌ	Therein	فِيهَا	They will have	لَهُمْ
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Sura # 36 – 83 Verses - Makkah

سورة يس

They ask for	يَدْعُونَ	Whatever	مَا	And they will have	وَلَهُمْ
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Translit	Lahum Fīhā Fākihātun Wa Lahum Mā Yadda`ūna				
AhmedAli	ان کے لیے وہاں میوہ ہوگا اور انہیں ملے گا جو وہ مانگیں گے				
Jalandhry	وہاں ان کے لئے میوے اور جو چاہیں گے (موجود ہوگا)				
YusufAli	(Every) fruit (enjoyment) will be there for them; they shall have whatever they call for;				
M.Khan	They will have therein fruits (of all kinds) and all that they ask for.				
Pickthal	Theirs the fruit (of their good deeds) and theirs (all) that they ask;				
Shakir	They shall have fruits therein, and they shall have whatever they desire.				

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿58﴾

From	مِنْ	A word	قَوْلًا	Peace	سَلَامٌ
		Most Merciful	رَحِيمٍ	A Lord	رَبِّ

Translit	Salāmun Qawlāan Min Rabbin Rahīmīn				
AhmedAli	پروردگار نہایت رحم والے کی طرف سے انہیں سلام فرمایا جاوے گا				
Jalandhry	پروردگار مہربان کی طرف سے سلام (کہا جائے گا)				
YusufAli	"Peace!— a Word (of salutation) from a Lord Most Merciful!				
M.Khan	(It will be said to them): Salām (peace be on you),— a Word from the Lord (Allāh), Most Merciful.				
Pickthal	The word from a Merciful Lord (for them) is: Peace!				
Shakir	Peace: a word from a Merciful Lord.				

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿59﴾

O	أَيُّهَا	This Day	الْيَوْمَ	And get you apart	وَامْتَازُوا
				Criminals, sinners	الْمُجْرِمُونَ

Translit	Wa Amtāzū Al-Yawma 'Ayyuhā Al-Mujrimūna				
AhmedAli	اے مجرمو! آج الگ ہو جاؤ				
Jalandhry	اور گنہگارو! آج الگ ہو جاؤ				
YusufAli	And O ye in sin! get ye apart this Day!				
M.Khan	(It will be said): "And O you Mujrimūn (criminals, polytheists, sinners, disbelievers in the Islāmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).				
Pickthal	But avaunt ye, O ye guilty, this day!				
Shakir	And get aside today, O guilty ones!				

﴿60﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿60﴾

For you	إِلَيْكُمْ	I ordain	أَعْهَدْ	Did not	أَلَمْ
That	أَنْ	Of Adam	آدَمَ	O Children	يَا بَنِي
Satan	الشَّيْطَانَ ۚ	You should worship	تَعْبُدُوا	Not	لَا
An enemy	عَدُوٌّ	To you	لَكُمْ	Verily he	إِنَّهُ
				A plain	مُبِينٌ

Translit	'Alam 'A`had 'Ilaykum Yā Banī 'Ādama 'An Lā Ta`budū Ash-Shayṭāna 'Innahu Lakum `Adūwun Mubīnun				
AhmedAli	اے آدم کی اولاد! کیا میں نے تمہیں تاکید نہ کر دی تھی کہ شیطان کی عبادت نہ کرنا کیونکہ وہ تمہارا صریح دشمن ہے				
Jalandhry	اے آدم کی اولاد! ہم نے تم سے کہہ نہیں دیا تھا کہ شیطان کو نہ پوجنا وہ تمہارا کھلا دشمن ہے				
YusufAli	"Did I not enjoin on you, O ye children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?—				
M.Khan	Did I not command for you, O Children of Adam, that you should not worship Shaitān (Satan). Verily, he is a plain enemy to you.				
Pickthal	Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! he is your open foe! -				
Shakir	Did I not charge you, O children of Adam ! that you should not serve the Shaitan? Surely he is your open enemy,				

﴿61﴾ وَأَنْ اعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿61﴾

This is	هَذَا	You should worship Me	اعْبُدُونِي ۚ	And that	وَأَنْ
		A straight	مُسْتَقِيمٌ	Path	صِرَاطٌ

Translit	Wa 'Ani A`budūnī Hādhā Ṣirāṭun Mustaqīmūn				
AhmedAli	اور یہ کہ میری ہی عبادت کرنا یہ سیدھا راستہ ہے				
Jalandhry	اور یہ کہ میری ہی عبادت کرنا۔ یہی سیدھا راستہ ہے				
YusufAli	"And that ye should worship Me, (for that) this was the Straight Way?				
M.Khan	And that you should worship Me [Alone — Islāmic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path.				
Pickthal	But that ye worship Me? That was the right path.				
Shakir	And that you should serve Me; this is the right way.				

﴿62﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا ۚ أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿62﴾

Of you	مِنْكُمْ	He led astray	أَضَلَّ	And indeed	وَلَقَدْ
Did not	أَفَلَمْ	A great	كَثِيرًا ۚ	A multitude	جِبَلًا

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سورة يس

		understand	تَعْقِلُونَ	You	تَكُونُوا
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Translit	Wa Laqad 'Adalla Minkum Jibillāan Kathīrāan 'Afalām Takūnū Ta`qilūna
AhmedAli	اور البتہ اس نے تم میں سے بہت لوگوں کو گمراہ کیا تھا کیا پس تم نہیں سمجھتے تھے
Jalandhry	اور اس نے تم میں سے بہت سی خلقت کو گمراہ کر دیا تھا۔ تو کیا تم سمجھتے نہیں تھے؟
YusufAli	"But he did lead astray a great multitude of you. Did ye not then understand?"
M.Khan	And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?"
Pickthal	Yet he hath led astray of you a great multitude. Had ye then no sense?"
Shakir	And certainly he led astray numerous people from among you. What! could you not then understand?"

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿63﴾

Which	الَّتِي	Hell	جَهَنَّمُ	This is	هَذِهِ
		promised	تُوعَدُونَ	You were	كُنْتُمْ

Translit	Hadhihi Jahannamu Allatī Kuntum Tū`adūna
AhmedAli	یہی دوزخ ہے جس کا تم سے وعدہ کیا جاتا تھا
Jalandhry	یہی وہ جہنم ہے جس کی تمہیں خبر دی جاتی ہے
YusufAli	"This is the Hell of which ye were (repeatedly) warned!"
M.Khan	This is Hell which you were promised!
Pickthal	This is hell which ye were promised (if ye followed him).
Shakir	This is the hell with which you were threatened.

اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿64﴾

For what	بِمَا	This Day	الْيَوْمَ	Burn therein	اصْلَوْهَا
		To disbelieve	تَكْفُرُونَ	You used	كُنْتُمْ

Translit	Aṣlawhā Al-Yawma Bimā Kuntum Takfurūna
AhmedAli	آج اس میں داخل ہو جاؤ اس کے بدلے جو تم کفر کیا کرتے تھے
Jalandhry	(سو) جو تم کفر کرتے رہے ہو اس کے بدلے آج اس میں داخل ہو جاؤ
YusufAli	"Embrace ye the (Fire) this Day, for that ye (persistently) rejected (Truth)."
M.Khan	Burn therein this Day, for that you used to disbelieve.
Pickthal	Burn therein this day for that ye disbelieved.
Shakir	Enter into it this day because you disbelieved.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿65﴾

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(on)	عَلَى	We shall seal up	نَخْتِمُ	This Day	الْيَوْمَ
Their hands	أَيْدِيهِمْ	And will speak to Us	وَتُكَلِّمُنَا	Their mouths	أَفْوَاهِهِمْ
To what	بِمَا	Their legs	أَرْجُلُهُمْ	And will bear witness	وَتَشْهَدُ
		To earn	يَكْسِبُونَ	They used	كَانُوا

Translit	Al-Yawma Nakhtimu `Alá 'Afwāhihim Wa Tukallimunā 'Aydihim Wa Tash/hadu 'ArjuluhumBimā Kānū Yaksibūna				
AhmedAli	آج ہم ان کے مونہوں پر مہر لگا دیں گے اور ہمارے ساتھ ان کے ہاتھ بولیں گے اور ان کے پاؤں شہادت دیں گے اس پر جو وہ کیا کرتے تھے				
Jalandhry	آج ہم ان کے مونہوں پر مہر لگا دیں گے اور جو کچھ یہ کرتے رہے تھے ان کے ہاتھ ہم سے بیان کر دیں گے اور ان کے پاؤں (اس کی) گواہی دیں گے				
YusufAli	That Day shall We set a seal on their mouths. But their hands will speak to Us and their feet bear witness, to all that they did.				
M.Khan	This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [Tafsir At-Tabarī]				
Pickthal	This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn.				
Shakir	On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.				

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾

We would surely have wiped out	لَطَمَسْنَا	We will	نَشَاءُ	And if	وَلَوْ
So that they would struggle	فَاسْتَبَقُوا	Their eyes	أَعْيُنِهِمْ	Over	عَلَىٰ
They see	يُبْصِرُونَ	How then	فَأَنَّىٰ	For the path	الصِّرَاطَ

Translit	Wa Law Nashā'u Laṭamasnā `Alá 'A`yunihim Fāstabaqū Aṣ-Ṣirāṭa Fa'annā Yubṣirūna				
AhmedAli	اور اگر ہم چاہیں تو ان کی آنکھیں مٹا ڈالیں پس وہ راستہ کی طرف دوڑیں پھر وہ کیوں کر دیکھ سکیں				
Jalandhry	اور اگر ہم چاہیں تو ان کی آنکھوں کو مٹا کر (اندھا کر) دیں۔ پھر یہ رستے کو دوڑیں تو کہاں دیکھ سکیں گے				
YusufAli	If it had been Our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen?				
M.Khan	And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?				
Pickthal	And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen?				
Shakir	And if We please We would certainly put out their eyes, then they would run about groping for the way, but how should they see?				

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

We would have transformed them	لَمَسَخْنَاهُمْ	It had been Our will	نَشَاءُ	And if	وَلَوْ
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Then not	فَمَا	Their places	مَكَانَتِهِمْ	In	عَلَىٰ
Nor	وَلَا	To go forward	مُضَيًّا	They would have been able	اِسْتَطَاعُوا
				They could have returned back	يَرْجِعُونَ

Translit	Wa Law Nashā'u Lamasakhnāhum `Alā Makānatihim Famā Astaṭā`ū Muḍṭiyāan Wa Lā Yarji`ūna				
AhmedAli	اور اگر ہم پائیں تو ان کی صورتیں ان جگہوں پر مسخ کر دیں پس نہ وہ آگے چل سکیں اور نہ ہی واپس لوٹ سکیں				
Jalandhry	اور اگر ہم پائیں تو ان کی جگہ پر ان کی صورتیں بدل دیں پھر وہاں سے نہ آگے جاسکیں اور نہ (پیچھے) لوٹ سکیں				
YusufAli	And if it had been Our Will We could have transformed them (to remain) in their places: then should they have been unable to move about, nor could they have returned (after error).				
M.Khan	And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.				
Pickthal	And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.				
Shakir	And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.				

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿68﴾

We reverse him	نُنَكِّسْهُ	We grant long life	نُعَمِّرْهُ	And he whom	وَمَنْ
Will not then	أَفَلَا	Creation	الْخَلْقِ ۖ	In	فِي
				They understand	يَعْقِلُونَ

Translit	Wa Man Nu`ammirhu Nunakkis/hu Fī Al-Khalqi 'Afalā Ya`qilūna				
AhmedAli	اور ہم جس کی عمر زیادہ کرتے ہیں بناوٹ میں اسے الٹا گھٹاتے چلے جاتے ہیں کیا یہ لوگ نہیں سمجھتے				
Jalandhry	اور جس کو ہم بڑی عمر دیتے ہیں تو اسے خلقت میں اوندھا کر دیتے ہیں تو کیا یہ سمجھتے نہیں؟				
YusufAli	If We grant long life to any, We cause him to be reversed in nature: will they not then understand?				
M.Khan	And he whom We grant long life,— We reverse him in creation (weakness after strength). Will they not then understand?				
Pickthal	He whom we bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense?				
Shakir	And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?				

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿69﴾

Poetry	الشِّعْرَ	We have taught him	عَلَّمْنَاهُ	And not	وَمَا
For him	لَهُ ۚ	Is it befitting	يَنْبَغِي	Nor	وَمَا
Only	إِلَّا	This is	هُوَ	Not	إِنْ

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Sura # 36 – 83 Verses - Makkah

سورة يس

A plain	مُبِينٌ	And Quran	وَقُرْآنٌ	Reminder	ذِكْرٌ
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Translit	Wa Mā `Allamnāhu Ash-Shi`ra Wa Mā Yanbaghī Lahu 'In Huwa 'Illā Dhikrun Wa Qur'anunMubīnun				
AhmedAli	اور ہم نے نبی کو شعر نہیں سکھایا اور نہ یہ اس کے مناسب ہی تھا یہ تو صرف نصیحت اور واضح قرآن ہے				
Jalandhry	اور ہم نے ان (پیغمبر) کو شعر گوئی نہیں سکھائی اور نہ وہ ان کو شایاں ہے۔ یہ تو محض نصیحت اور صاف صاف قرآن (پراز حکمت) ہے				
YusufAli	We have not instructed the (Prophet) in Poetry, nor is it meet for Him: this is no less than a Message and a Qur'an making things clear:				
M.Khan	And We have not taught him (Muhammad SAW) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān.				
Pickthal	And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a Lecture making plain,				
Shakir	And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran,				

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿70﴾

Is / was	كَانَ	To him whom	مَنْ	That he, or it, may give warning	لِيُنذِرَ
Word	الْقَوْلُ	And that may be justified	وَيَحِقُّ	Living	حَيًّا
		The disbelievers	الْكَافِرِينَ	Against	عَلَى

Translit	Liyundhira Man Kāna Hayyāan Wa Yahiqqa Al-Qawlu `Alā Al-Kāfirīna				
AhmedAli	تاکہ جو زندہ ہے اسے ڈرائے اور کافروں پر الزام ثابت ہو جائے				
Jalandhry	تاکہ اس شخص کو جو زندہ ہو ہدایت کا رستہ دکھائے اور کافروں پر بات پوری ہو جائے				
YusufAli	That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).				
M.Khan	That he or it (Muhammad SAW or the Qur'ān) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).				
Pickthal	To warn whosoever liveth, and that the word may be fulfilled against the disbelievers.				
Shakir	That it may warn him who would have life, and (that) the word may prove true against the unbelievers.				

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿71﴾

That We	أَنَّا	They see	يَرَوْا	Do not	أَوَلَمْ
Of what	مِمَّا	For them	لَهُمْ	Have created	خَلَقْنَا
The cattle	أَنْعَامًا	Our hands	أَيْدِينَا	Have created	عَمِلَتْ
They are the owners	مَالِكُونَ	For them	لَهَا	So they	فَهُمْ

Translit	'Awalam Yaraw 'Annā Khalaqnā Lahum Mimmā `Amilat 'Aydīnā 'An`āmāan Fahum Lahā Mālikūna				
AhmedAli	کیا انہوں نے نہیں دیکھا کہ ہم نے ان کے لیے اپنے ہاتھوں سے چار پائے بنائے جن کے وہ مالک ہیں				

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Jalandhry	کیا انہوں نے نہیں دیکھا کہ جو چیزیں ہم نے اپنے ہاتھوں سے بنائیں ان میں سے ہم نے ان کے لئے چارپائے پیدا کر دیئے اور یہ ان کے مالک ہیں
YusufAli	See they not that it is We Who have created for them— among the things which Our hands have fashioned— cattle, which are under their dominion?—
M.Khan	Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.
Pickthal	Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners,
Shakir	Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

So that some of them	فَمِنْهَا	From them	لَهُمْ	And We have subdued them	وَذَلَّلْنَاهَا
They eat	يَأْكُلُونَ	And some of them	وَمِنْهَا	They have for riding	رَكُوبُهُمْ

Translit	Wa Dhallalnāhā Lahum Faminhā Rakūbuhum Wa Minhā Ya'kulūna
AhmedAli	اور انہیں ان کے بس میں کر دیا ہے پھر ان میں سے کسی پر چڑھتے ہیں اور کسی کو کھاتے ہیں
Jalandhry	اور ان کو ان کے قابو میں کر دیا تو کوئی تو ان میں سے ان کی سواری ہے اور کسی کو یہ کھاتے ہیں
YusufAli	And that We have subjected them to their (use)? Of them some do carry them and some they eat:
M.Khan	And We have subdued them unto them so that some of them they have for riding and some they eat.
Pickthal	And have subdued them unto them, so that some of them they have for riding, some for food?
Shakir	And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

Benefits	مَنَافِعُ	In them	فِيهَا	And they have	وَلَهُمْ
They be grateful	يَشْكُرُونَ	Will not then	أَفَلَا	And drings (milk)	وَمَشَارِبُ ۖ

Translit	Wa Lahum Fihā Manāfi'u Wa Mashāribu 'Afalā Yashkurūna
AhmedAli	اور ان کے لیے ان میں اور بہت سے فائدے اور پینے کی چیزیں ہیں پھر کیوں شکر نہیں کرتے
Jalandhry	اور ان میں ان کے لئے (اور) فائدے اور پینے کی چیزیں ہیں۔ تو یہ شکر کیوں نہیں کرتے؟
YusufAli	And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?
M.Khan	And they have (other) benefits from them, and they get (milk) to drink, will they not then be grateful?
Pickthal	Benefits and (divers) drinks have they from them. Will they not then give thanks?
Shakir	And therein they have advantages and drinks; will they not then be grateful?

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّهُمْ يُنصَرُونَ ﴿٧٤﴾

Allah	اللَّهُ	besides	مِنْ دُونِ	And they have taken	وَاتَّخَذُوا
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helped	يُنصُرُونَ	Hoping that they might be	لَعَلَّهُمْ	Gods	آلِهَةً
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Translit	Wa Attakhadhū Min Dūni Allāhi 'Ālihātan La`allahum Yunṣarūna
AhmedAli	اور اللہ کے سوا انہوں نے اور معبود بنا رکھے ہیں تاکہ وہ ان کی مدد کریں
Jalandhry	اور انہوں نے خدا کے سوا (اور) معبود بنالیے ہیں کہ شاید (ان سے) ان کو مدد پہنچے
YusufAli	Yet they take (for worship) gods other than Allah, (hoping) that they might be helped!
M.Khan	And they have taken besides Allāh ālihah (gods), hoping that they might be helped (by those so— called gods).
Pickthal	And they have taken (other) gods beside Allah, in order that they may be helped.
Shakir	And they have taken gods besides Allah that they may be helped.

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ ﴿75﴾

Help them	نَصْرَهُمْ	They can	يَسْتَطِيعُونَ	Not	لَا
As troops	جُنْدٌ	For them	لَهُمْ	And they	وَهُمْ
				Be brought forward	مُحَضَّرُونَ

Translit	Lā Yastaṭīʿūna Naṣrahum Wa Hum Lahum Jundun Muḥḍarūna
AhmedAli	وہ ان کی مدد نہیں کر سکیں گے اور وہ ان کے حق میں ایک فریق (مخالفت) ہوں گے جو حاضر کیے جائیں گے
Jalandhry	(مگر) وہ ان کی مدد کی (ہرگز) طاقت نہیں رکھتے۔ اور وہ ان کی فوج ہو کر حاضر کیے جائیں گے
YusufAli	They have not the power to help them: but they will be brought up (before Our Judgment-Seat) as a troop (to be condemned).
M.Khan	They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).
Pickthal	It is not in their power to help them; but they (the worshippers) are unto them a host in arms.
Shakir	(But) they shall not be able to assist them, and they shall be a host brought up before them.

فَلَا يَخْزُنكَ قَوْلُهُمْ ۚ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿76﴾

Their speech	قَوْلُهُمْ ۚ	Grieve you	يَخْزُنكَ	So let not	فَلَا
What	مَا	We know	نَعْلَمُ	Verily	إِنَّا
They reveal	يُعْلِنُونَ	And what	وَمَا	They conceal	يُسِرُّونَ

Translit	Falā Yaḥzunka Qawluhum 'Innā Na`lamu Mā Yusirrūna Wa Mā Yu`linūna
AhmedAli	پھر آپ ان کی بات سے غمزدہ نہ ہوں بے شک ہم جانتے ہیں جو وہ چھپاتے ہیں اور جو ظاہر کرتے ہیں
Jalandhry	تو ان کی باتیں تمہیں غمناک نہ کریں۔ یہ جو کچھ چھپاتے اور جو کچھ ظاہر کرتے ہیں ہمیں سب معلوم ہے
YusufAli	Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.
M.Khan	So let not their speech, then, grieve you (O Muhammad SAW). Verily, We know what they conceal and what

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	they reveal.
Pickthal	So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim.
Shakir	Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

Man	الْإِنْسَانُ	See	يَرَ	Does not	أَوَلَمْ
From	مِنْ	Have created him	خَلَقْنَاهُ	That We	أَنَا
He is	هُوَ	So then	فَإِذَا	Mixed male and female discharge	نُطْفَةٍ
		An open	مُبِينٌ	Opponent	خَصِيمٌ

Translit	'Awalam Yara Al-'Insānu 'Annā Khalaqnāhu Min Nutfatin Fa'idhā Huwa Khaṣīmūn Mubīnun
AhmedAli	کیا آدمی نہیں جانتا کہ ہم نے اسے منی کے ایک قطرے سے بنایا ہے پھر وہ کھلم کھلا دشمن بن کر جھگڑنے لگا
Jalandhry	کیا انسان نے نہیں دیکھا کہ ہم نے اس کو نطفے سے پیدا کیا۔ پھر وہ تڑاق پڑاق جھگڑنے لگا
YusufAli	Doth not man see that it is We Who created Him from sperm? Yet behold! He (stands forth) as an open adversary!
M.Khan	Does not man see that We have created him from Nutfah (mixed male and female discharge — semen drops). Yet behold! he (stands forth) as an open opponent.
Pickthal	Hath not man seen that We have created him from a drop of seed? Yet lo! he is an open opponent.
Shakir	Does not man see that We have created him from the small seed? Then lo! he is an open disputant.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

A parable	مَثَلًا	For us	لَنَا	And he put	وَضَرَبَ
He says	قَالَ	His own creation	خَلْقَهُ ۖ	And forgets	وَنَسِيَ
To these bones	الْعِظَامَ	Will give life	يُحْيِي	Who	مَنْ
		Have rotted away and became dust	رَمِيمٌ	When they	وَهِيَ

Translit	Wa Ḍaraba Lanā Mathalān Wa Nasiya Khalqahu Qāla Man Yuḥyī Al-'Iẓāma Wa Hīya Ramīmūn
AhmedAli	اور ہماری نسبت باتیں بنانے لگا اور اپنا پیدا ہونا بھول گیا کہنے لگا بوسیدہ ہڈیوں کو کون زندہ کر سکتا ہے
Jalandhry	اور ہمارے بارے میں مثالیں بیان کرنے لگا اور اپنی پیدائش کو بھول گیا۔ کہنے لگا کہ (جب) ہڈیاں بوسیدہ ہو جائیں گی تو ان کو کون زندہ کرے گا؟
YusufAli	And he makes comparisons for us, and forgets his own (Origin and) Creation: He says "Who can give life to (dry) bones and decomposed ones (at that)?"
M.Khan	And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"
Pickthal	And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away?
Shakir	And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿79﴾

Who	الَّذِي	He (Who) will give life to them	يُحْيِيهَا	Say	قُلْ
Time	مَرَّةٍ	The first	أَوَّلَ	Created them	أَنْشَأَهَا
Creation	خَلْقٍ	Of every	بِكُلِّ	And He is	وَهُوَ
				The All-Knower	عَلِيمٌ

Translit	Qul Yuhyihā Al-Ladhī 'Ansha'ahā 'Awwala Marratin Wa Huwa Bikulli Khalqin `Alīmun				
AhmedAli	کہہ دو انہیں وہی زندہ کرے گا جس نے انہیں پہلی بار پیدا کیا تھا اور وہ سب کچھ بنانا جانتا ہے				
Jalandhry	کہہ دو کہ ان کو وہ زندہ کرے گا جس نے ان کو پہلی بار پیدا کیا تھا۔ اور وہ سب قسم کا پیدا کرنا جانتا ہے				
YusufAli	Say "He will give them life Who created them for the first time! For He is well-versed in every kind of creation!—				
M.Khan	Say: (O Muhammad SAW) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"				
Pickthal	Say: He will revive them Who produced them at the first, for He is Knower of every creation,				
Shakir	Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation				

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ ﴿80﴾

For you	لَكُمْ	Produces	جَعَلَ	He Who	الَّذِي
The green	الْأَخْضَرِ	Tree	الشَّجَرِ	Out of	مِّنَ
You	أَنْتُمْ	So when	فَإِذَا	Fire	نَارًا
		kindle	تُوقِدُونَ	Therewith	مِّنْهُ

Translit	Al-Ladhī Ja`ala Lakum Mina Ash-Shajari Al-'Akhdari Nārāan Fa'idhā 'Antum Minhu Tūqidūna				
AhmedAli	وہ جس نے تمہارے لیے سبز درخت سے آگ پیدا کر دی کہ تم بھٹ پٹ اس سے آگ سلگا لیتے ہو				
Jalandhry	(وہی) جس نے تمہارے لیے سبز درخت سے آگ پیدا کی پھر تم اس (کی ٹہنیوں کو رگڑ کر ان) سے آگ نکالتے ہو				
YusufAli	"The same Who produces for you fire out of the green tree, when behold! Ye kindle therewith (your own fires)!"				
M.Khan	He, Who produces for you fire out of the green tree, when behold! You kindle therewith.				
Pickthal	Who hath appointed for you fire from the green tree, and behold! ye kindle from it.				
Shakir	He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).				

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ

الْعَلِيمُ ﴿81﴾

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Created	خَلَقَ	He Who	الَّذِي	Is it not	أَوَلَيْسَ
Able	بِقَادِرٍ	And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ
The like of them	مِثْلَهُمْ	Create	يَخْلُقَ	To	عَلَى أَنْ
The Supreme Creator	الْخَالِقُ	And He is	وَهُوَ	Yes, indeed	بَلَى
				The All-Knowing	الْعَلِيمُ

Translit	'Awalaysa Al-Ladhī Khalaqa As-Samāwātī Wa Al-'Arḍa Biqādirin 'Alā 'An Yakhluqa Mithlahum Balā Wa Huwa Al-Khallāqu Al-'Alīmu				
AhmedAli	کیا وہ جس نے آسمانوں اور زمین کو بنا دیا اس پر قادر نہیں کہ ان جیسے اور بنائے کیوں نہیں وہ بہت کچھ بنانے والا ماہر ہے				
Jalandhry	بھلا جس نے آسمانوں اور زمین کو پیدا کیا، کیا وہ اس بات پر قادر نہیں کہ (ان کو پھر) ویسے ہی پیدا کر دے۔ کیوں نہیں۔ اور وہ تو بڑا پیدا کرنے والا اور علم والا ہے				
YusufAli	"Is not He Who created the heavens and the earth able to create the like thereof?" — Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!				
M.Khan	Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.				
Pickthal	Is not He Who created the heavens and the earth Able to create the like of them? Aye, that He is! for He is the All-Wise Creator,				
Shakir	Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower.				

﴿82﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

When	إِذَا	His Command	أَمْرُهُ	Verily	إِنَّمَا
To	أَنْ	A thing	شَيْئًا	He intends	أَرَادَ
Be	كُنْ	To it	لَهُ	Say	يَقُولُ
				And it is	فَيَكُونُ

Translit	'Innamā 'Amruhu 'Idhā 'Arāda Shay'āan 'An Yaqūla Lahu Kun Fayakūnu				
AhmedAli	اس کی تو یہ شان ہے کہ جب وہ کسی چیز کا ارادہ کرتا ہے تو اتنا ہی فرما دیتا ہے کہ ہو سو وہ ہو جاتی ہے				
Jalandhry	اس کی شان یہ ہے کہ جب وہ کسی چیز کا ارادہ کرتا ہے تو اس سے فرما دیتا ہے کہ ہو جا تو وہ ہو جاتی ہے				
YusufAli	Verily, when He intends a thing, His command is "Be" and it is!				
M.Khan	Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!				
Pickthal	But His command, when He intendeth a thing, is only that he saith unto it: Be! and it is.				
Shakir	His command, when He intends anything, is only to say to it: Be, so it is.				

﴿83﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

In Whose hand	بِيَدِهِ	He, Who	الَّذِي	So glorified be	فَسُبْحَانَ
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The Holy Quran

Ya Seen

Sura # 36 – 83 Verses - Makkah

سورة يس

Thing	شَيْءٍ	Of every	كُلِّ	Is the dominion	مَلَكُوتُ
		You shall be returned	تُرْجَعُونَ	And to Him	وَإِلَيْهِ

Translit	<i>Fasubhāna Al-Ladhī Biyadihi Malakūtu Kulli Shay'in Wa 'Tlayhi Turja`ūna</i>
AhmedAli	پس وہ ذات پاک ہے جس کے ہاتھ میں ہر چیز کا کامل اختیار ہے اور اسی کی طرف تم لوٹائے جاؤ گے
Jalandhry	وہ (ذات) پاک ہے جس کے ہاتھ میں ہر چیز کی بادشاہت ہے اور اسی کی طرف تم کو لوٹ کر جانا ہے
YusufAli	So glory to Him in Whose hands is the dominion of all things; and to Him will ye be all brought back.
M.Khan	So glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.
Pickthal	Therefor glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.
Shakir	Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.